The Bombay Guardian.

A CHRISTIAN WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXV. NEW SERIES—No. 39. SATURDAY, SEPTEMBER 28, 1889.

RS. 6 PERANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—THE Salvation Army's annual special "Week of self-denial, thanksgiving, and prayer" commences to-morrow (Sunday). It will be observed by the S. A. throughout the world. The letter which has been issued by General Booth upon the subject states that "all moneys raised outside the United Kingdom will be expended on the Army's foreign work, the nations of India and Africa having the first claim." Staff-Captain Anand Bhai, Divisional Headquarters, Bhendi Bazaar, Parel Road, Bombay, has been appointed to receive Indian gifts to the Self-Denial Fund.

—WHEREVER particular enquiry is made, it is discovered that the opium habit in one form or another is fastening itself upon the population of India. A correspondent and resident at Poona who has lately been discovering opium dens in that city which were previously unknown to him says—"A Brahmin pundit with whom I was conversing the other day, told me that there is a very strong feeling against the opium traffic, amongst the Native population. He seemed to think that if a memorial or petition could be drawn up, which would be likely to stay the progress of this evil, there are numbers in Poona who would gladly subscribe to it. In time, no doubt, definite steps will be taken in this direction. Let us continue to pray, 'Thy kingdom come.'"

—MR. S. POLLARD, of the China Inland Mission, stationed at Yunnan Fu, writes to the editors of the *Banner of Asia* (for October) on behalf of himself and several of his colleagues—

In these ends of the earth we have been watching for some time with deep interest your noble efforts in India. God only knows how vast will be the result. We feel personally indebted to you for making a bold stand against this Opium trade. Our work lies amongst the wreck of a nation ruined by the English. In this province, one of the largest in China, it is a generally acknowledged fact that seven out of eight of the men are slaves to opium. Some go so far as to say nine out of ten. From personal experience I should think that the latter estimate was as true as the former. Large numbers of women smoke. The mandarins smoke and their retainers with scarcely an exception. We come across cases where children are born with the craving. Many smoke when thirteen or fourteen years of age. These things I know from personal experience. You mention in your paper that Mr. Hudson Taylor estimates 150,000,000 of people as involved in one way or other in the sufferings brought on by this curse. You must remember that this is based on the calculation that China has a population of only 250,000,000. If the larger number be correct, viz., 400,000,000, the number of victims would be 240,000,000. God in His infinite mercy help us. Go on, you brave men! Some of us would like to stand by you and share the hard blows you get. God does not give us that honour. We will back you up by earnest prayer, and as sure as God lives we shall win a glorious victory.

—IN an article in the *New York Advocate*. Rev. E. W. Parker of Moradabad, well says:—"The principle that every foreign country must be saved by the Natives of that country is being proved true in experience. Missionaries must go and teach and lead to Jesus the first converts, and must remain to direct the work and train workers for a season; but so many missionaries break down, so many return at the expense of the Society, so few learn the language and take to the people and love them so as to be really efficient soul-savers, that the expense of missionaries is very great. The Native is in his own climate, and there is no sending out or bringing back. He can live cheaper than a foreigner can, and can work at all seasons readily, and go anywhere freely. To save some of those and set them at once to work for their brothers seems to be the economical Mission policy for Foreign Missions."

—THE C. M. S. *Gleaner* reprints a striking article on "Missionary Arithmetic." After stating that there are at the least 1,400,000,000 human beings on the earth, and showing that if each believer were to [redacted]one other soul for Christ every year the [redacted]e world would be evangelised in about thirty years, the article goes on to say, "Another calculation by the Rev. Dr. Angus may well rebuke us and put us to shame. It is to this effect:—With a troop of 50,000 missionaries working for ten years at an outlay of £15,000,000 per annum, the Gospel might be preached repeatedly to every human being upon the earth, old and young. The number of missionaries may seem large, and yet it would be reached were *one* out of every 100 evangelical Christians to become a missionary. England sent as many men to the Crimea to storm a single fortress; in the American Civil War ten times as many fell on both sides; the Crusaders, in order to gain the earthly Jerusalem and worldly dominion, cost far more lives; not to speak of the fearful sacrifice of life in the last great European War. Are there not 50,000 of the redeemed to be found to conquer the world for their King, Christ?" Side by side with these figures we place the fact that the present outlay of Great Britain on its army and navy is £60 a minute, day and night, all the year round.

—AT a recent meeting of the Darjeeling Temperance Society a good deal of personal testimony as to the growing drinking habits of the community was given. Rev. A. Turnbull said, "Wherever I go in this district, if it be on the local bazar day, I meet with cases of intoxication in all its stages. Sometimes a larger proportion of the people met are inebriated, at other times a smaller, but there are always *some* and these not seldom include cases of the very saddest kind. No spectacle can well be more melancholy than that of young Nepali women lying dead-drunk on the road, or being carried home by their relatives, unless it be that of boys of tender years (11 and 12) and infants in the arms in the same terrible condition—yet all of these are spectacles that I have been forced to behold again and again. Nothing can be more disgusting than to see men, women and children retching and vomiting round the liquor-shops, or by the road-sides—but such sights, I regret, to say, I see very frequently. What can be more horrifying than to witness strong men, denuded of almost all covering except the mud and filth with which they have become coated, raving and shouting like madmen, and rolling and wallowing in the mire like swine, till overcome by the poison they have imbibed they subside into stentorous insensibility?—yet I am painfully acquainted with the spectacle of these results of entering the licensed liquor-dens." Besides his own testimony Mr. Turnbull went on to give that of various other persons. He avers that it is not the wretched out-still system that is to blame but the liquor-shops—under whatever system; it is the liquor traffic itself, and that the most peremptory and absolute prohibition of the traffic, is alone consistent with national prosperity, safety and honour.

—AT the Wellesley College, Boston, U.S.A., which is on the same level as Girton and Newnham in England, the young women students help in the domestic concerns of the establishment. Daughters of members of Congress and merchant princes may be seen washing dishes and sweeping rooms. They will make good mistresses in their future households. Those who do not know practically and personally the work of the servants under them, are generally either lax in their supervision or (unwittingly) unjust in their criticisms. We know the case of a merchant prince in the South of England who intended his son as future managing partner to the business. He began the said son's technical education by setting him to the work of an office-boy, sweeping out the office, &c. &c. Another great Birmingham manufacturer employing three thousand workmen, gave his son for a period of years, thirty shillings a week. With that he was to clothe, lodge and feed himself, whilst he began at the very lowest position in his father's immense works, amongst the five-shillings-a-week apprentice boys. This is the secret of success in spiritual work. Begin at the lowest place. "Humble yourselves . . . under the mighty hand of God, that HE may exalt you in due time."

—THE influence which companionship has upon character is an old theme, but it is an important and practical one. It needs to be looked at all round. Christian parents who carefully guard their sons and daughters from the company of the sceptic, the impure, and the profane, admit into their homes all three in the form of the secular magazine and newspaper. The constant

reading of publications conducted by worldly men on worldly principles, for purely worldly purposes, has an effect upon the mind and heart which is well understood by the great enemy of souls. Thus it is that thousands of young men and women fill premature graves, while thousands more have drifted into scepticism and utter worldliness, whom Christian parents once fondly hoped would fill positions of influence in the Christian Church, and be a comfort to the declining years of those who assiduously ministered to their wants through infancy and youth. The periodicals which enter, daily, weekly, or monthly, into Christian households should treat contemporary events from the platform of Jesus Christ. The newspaper is a Missionary either for God or for Satan. Think of it. Square your family's reading with your Christian profession. "Can a man take fire in his bosom, and his clothes not be burned?"

—"WHAT will the end be? is the question that starts to the lips of everyone who peruses the financial state of most of the large "military powers" of Europe. Take Germany for instance. The National Debt has been going up there, at the following rate,

1877	16	million	marks
1879	138	,,	,,
1881	277	,,	,,
1882	310	,,	,,
1885	410	,,	,,
1887	486	,,	,,
1888	650	,,	,,

In considering these figures it must be remembered that military expenditure is, in no sense, recuperative. It is like money cast in a bottomless bog. It yields no return. Either the nations must be speedily converted to Christ's doctrines on the subject of war, or else the world is rapidly approaching its financial end.

—A WHITE Church with a negro pastor, will read strangely in some parts of the U. S. A., but it is an actual fact at Hope Street Baptist Church, Birmingham, where a black brother named Stanford who was born a slave in Virginia, and converted under D. L. Moody has been elected to that honourable post.

—GEORGE MULLER'S latest Report, just issued, shows that the total amount received for the various institutions founded by God through him, has been since the commencement, £1,194,415, not one pice of which has been asked from any human being.

—THE *Christian Commonwealth*, which is celebrated for its advocacy of Christian Union, thus discusses the question of the episcopate, under the heading of "Barriers burned away"—"The fires of modern research are destroying some of the barriers which have long separated Christians from one another. The teaching that only that ministry which is exercised under the historic diocesan episcopate is valid has been shown to be based on a misconception. Dr. Hatch has followed in Bishop Lightfoot's footsteps, and has outstripped him. And Lechler, Harnack, and others, in Germany have led men to understand that the episcopate of the early post-apostolic age was not a diocesan but rather a parochial episcopate. The *episcopus* was the chief presbyter in the parish. It is known that in the church at Alexandria, the bishop, even as late as the year 260, was chosen by the presbyters and ordained by them. Canon Moule truly says the primeval bishop was not so much of another order as the first of his order for special functions of government and administration. It is becoming increasingly clear to Episcopalian scholars that the presbytery of a church at first formed a governing committee with equal powers, but that it was soon found to be advantageous for the governing body to elect one of its number to be its chairman. For the sake of avoiding confusion this presbyter was called the bishop. In proportion as this view gains acceptance will it become impossible for Episcopalians to refuse to recognise the validity of Presbyterian orders. And thus one of the chief barriers between Christian communities will be burned away."

—SIR WILLIAM GULL, one of the foremost of the Queen's doctors, says that thousands have "died of drink," who were never drunk in their lives.

—THE October number of the *India Watchman* is a special missionary one. The views of various missionaries on missionary work are given. To those who know the *Watchman* it is unnecessary to remark that its editors are not men who are given to saying ditto to the opinions of others. The first editorial article in the October issue thus speaks—

As we look around us and see the open doors on every hand, we feel more and more constrained to plead for hundreds of "common labourers" in the Lord's vineyard. Why should we not have some like the missionary brother who writes from the West Coast of South America, who serves as "guard" on a railway for his support, or like the humble brother engaged himself as a cooly to go among emigrants as a missionary? For such spirited workers there are *five hundred* posts available in India *to-day*.

We must do something somehow to *burn out* this Satanic notion already fast fastened upon the rising Christian Church that none are to work for God unless specially employed for the same. What a different theology and missionary practice held in the early Church that was scattered by persecution. The pay idea was not yet born. Simon Magus was the first man who wanted to make a monoply of gospel work, and Peter did not compliment him much for his propositions. There are Native Christians enough in India now, if cured of the foreign money disease, and filled with the Holy Ghost, to fill this land, every nook and corner, with the testimony of Jesus before 1900. But they are leaving this work almost wholly to foreign missionaries and paid Native help. We hold in esteem all our good missionary brethren, but with all faithfulness to them, the Lord, and the cause, we plead for humbler methods calculated to inculcate a better trust in God for support, and more commensurate efforts to make Native Christians producers and supporters. We feel like living out our day, putting ourselves alongside of the poorest Natives, toiling with them and like them for our own bread, and showing them that under God they can do better for themselves than ever foreign money can do for them.

—IT is to be hoped that there are not many Army Temperance Societies whose meetings are like one recently held at Secunderabad, of which a correspondent sends us a report. The principal part of the programme consisted of amorous songs, of one of which, it is stated, the Church of England chaplain (who was present with his Scotch brother-chaplain) did not approve, "although it was on a par with the rest and no worse. He said it was a reflection on womankind, and therefore a reflection on the 'Mother of our Saviour;' and he as their priest, responsible for their souls, could not but disapprove of it." The two chaplains regaled themselves with cigars during the proceedings, and boxes of cigars were freely passed round among the audience. There is a double basis to the Secunderabad Temperance Society. Some of its members promise to encourage Temperance, but not to abstain from alcoholic liquor. Others promise to abstain. Our correspondent does not state upon which basis the chaplains hold their membership. We hope future meetings will be more profitable.

—To take away the reproach from this country that women have no alternative but to sin, when death or some other misfortune deprives them of a breadwinner of the opposite sex, Dr. Emma B. Ryder has formed a scheme for starting a variety of industrial pursuits suitable for women in India. The question of suitable and remunerative employment is a question which has long confronted those engaged in rescue work in India, and has been a great problem only partially solved, here and there, by such workers as the late Miss Fendall at Calcutta, and Miss Blackmar at Lucknow. Dr. Ryder takes the most comprehensive view of the question and looks upon her plans as a great scheme of preventive work. In so far as inability to find remunerative employment is a cause of sin, Dr. Ryder's plans will go towards meeting the needs of the case, and will work beneficially in many other directions, though we must never lose sight of the fact that poverty on the part of women is by no means the only cause of this terrible sin which is so rampant in this country. We congratulate Dr. Ryder on the commencement of this work and hope it may be very successful. The first practical step is the organisation of a class to teach book-keeping, to be held each morning at Dr. Ryder's rooms, Albert Hall, Fort, Bombay. The class is to commence on the first of October, and will be open to young women of any nationality. Dr. Ryder expects to turn out book-keepers proficient in double and single entry, after a six months course, competent to take situations in mills and factories, shops and schools, and many also capable of teaching the art to others in other cities, thus spreading the movement gradually over the whole country.

—A LARGE amount of news that would cheer and encourage Christian workers in India and elsewhere, and glorify God, never gets beyond personal conversation or private letters because the custodians of it do not realise the amount of good they might do by communicating it to the Christian newspaper press. Every week we have evidence that the *Bombay Guardian* is read and quoted in Europe, America, Australasia, and in other quarters of the civilized world where the English language is spoken. In some instances our articles and news are translated into foreign tongues. We want our columns to be more alive with reports of Christian activity, and of the triumphs of the Gospel in the East. Will each of our readers be watchful to help? Post-cards may be used. We desire increasingly by every issue not to glorify man, but God, and to cheer His children amidst what are oftentimes hard and difficult tasks.

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

PREACHING BY PICTURES IN BOMBAY.

In the Grant Road M. E. Church, Bombay, on Saturday last, there was a magic lantern exhibition, with dissolving views, illustrating scenes in the life of Christ. The pictures were beautifully coloured, and were much appreciated by the audience. There were about 250 persons present, a large portion of whom were educated natives. The slides shown represented John the Baptist preaching in the wilderness; the Nativity; the wise men guided by the star in the East, the baptism of Jesus; five thousand fed; the Transfiguration; Lazarus raised; Jesus blessing little children; Gethsemane; the crown of thorns; darkness of Crucifiction; and the Ascension.

The pictures were accompanied by the reading of suitable passages from the Bible, with explanatory remarks by the Rev. J. E. Robinson.

The exhibition was followed by the Rev. A. B. Wann saying a few brief and pointed words bearing on the subject so powerfully brought before the minds of the people, and urging upon all the necessity of accepting the Saviour.

The exercises were brought to a close by a vote of thanks to Mr. H. C. Tinckom for his kindness and trouble in exhibiting the lantern. Mr. Robinson intimated that similar exhibitions would be occasionally given in the future.

A WONDERFUL SUCCESS.

MULTITUDES CONVERTED THROUGH READING THE STORY OF BILLY BRAY.

Hundreds of thousands have read the story of "Billy Bray," the converted Cornish miner, who became such a happy preacher of the Gospel, and rejoiced in calling himself "the King's Son." That story of his life, published in a tiny shilling volume at the Bible Christian book-room, London, has had one of the widest and most remarkable circulations of modern days. The *Methodist Times* has been interviewing the author of the book, and has gained many interesting particulars, not only about the author's life, but about the circulation and influence of the book, which are worthy of reproduction.

Rev. Frederick Bourne is now one of the leading ministers of that branch of the Methodist Church in England known as Bible Christians. He was early converted, and began to preach at the age of eighteen in the neighbourhood of the Kentish village where he was born and brought up. For the manuscript copy of "Billy Bray" Mr. Bourne received £20, he paid £5 of this for copying, but the book has resulted in large gain to the book-room of the denomination who published it. The first edition of 3,000 copies was cleared out in a few weeks. Mr. Spurgeon gave it a good review in the *Sword and Trowel*, and edition after edition was speedily issued. The sale has averaged about a thousand per month since its first publication. It is computed that over a quarter of a million copies have been put into circulation. Hundreds of letters have been received in which the writers have said that they were led to Christ by reading "Billy Bray."

Mr. Bourne thinks the only merit of the story is that Billy Bray is allowed to speak for himself, and is seen throughout. His reality made him a power while he lived, and a greater power still after his death. The particular currents and circumstances that determine the popularity or otherwise of a book are often very subtle and mysterious. But many things worked in favour of this one. It hit the popular taste, and it was read largely in workshops and factories. "I was once passing a mill" says Mr. Bourne, "in one of our large towns (where I was told 'Billy Bray' had been read aloud in the dinner-hour) when two of the 'hands' were lounging outside. Two smartly-dressed ladies were passing at the time, and one nudged the other, and quoting one of Billy's favourite sayings, said: 'I say, Jim, flowers only grow in soft places.'"

The late Mr. John Melrose, of Edinburgh, took a deep interest in the circulation of the book. For twelve years in succession he purchased on an average three thousand copies per year for free distribution, or to be sold at a very cheap rate. Many of these went into the Highlands of Scotland, and the remarkable religious awakening that occurred there a few years since, has been ascribed on the human side, more to the general reading of "Billy Bray" in the cottages of the people than to any one thing else. A single copy which was lent about in a suburb of London led three persons in a fortnight to join the Church, and to the closing of a public-house. Only last year a lady in Brighton bought eleven hundred copies to give one to every cabman, policeman, and waterman in that town.

One day a young woman went into the publishing office in Paternoster-row, and representing herself as being in the trade, received the usual discount. A few days afterwards she brought back the amount of the discount, and putting it down on the counter, said: "I am, after reading the book, forced to confess that I told a lie the other day, for which may God forgive me." A gentleman who translated the book into one of the Indian dialects, said when he first looked into the book, he threw it down in disgust. He was led to take it up again, read till he became interested, and it had revolutionised his thoughts and feelings. He had always been what was called a religious man, but the Saviour had been to him only a name; now, through the mercy of God, He was a "living bright Reality"; and if he got to heaven, as he had no doubt he should, next to the Saviour, he should want to see Billy Bray.

CHOOSING FOR ETERNITY.

Every man has a preference for certain company. It is his own company, the company for which he has a special liking. In it he feels most at home, and most enjoys himself. For a time he may be kept away from it. Circumstances over which he may not have control may compel a temporary separation. But when these cease to restrain him, on being "let go" he seeks the company of his choice.

There are those who love the company of the theatre. They prefer it above all others. There they meet their chosen associates, and there they are most happy. There are others who prefer the company of the ball-room. To that they are drawn by an irresistible attraction. They are never more in their element than when in the enjoyment of its festivities. There are others whose preferences are for the place of prayer and of praise. Their chosen associates are the people of God. These are to them the excellent of the earth, in whom is all their delight. Their most pleasant converse is with them. Such would be their chosen society for eternity. And such it will indeed be. When God shall make the final separation between the members of the human family, He will place like with like. He will make no arbitrary separations. Each one will go to his own place, and to his own company. There all will be "let go," and they will respectively go to their own company, and in it they shall spend their long eternity.

A SMALL CONGREGATION, BUT LARGE RESULTS.

John Newton preached in an English village. Such was the indifference that only a handful came to hear him. But among that number was Scott, the commentator. The sermon turned his thoughts toward the truth, and all the Christian influence of "Scott's Commentary" may be traced to that sermon. That restricted service which seemed almost like wasting time, may have done more for the world than any other service in Newton's life. The world is listening yet to that sermon.—*The Central Methodist.*

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—Rev. H. Rylands Brown writes from Darjeeling—"Will you ask the prayers of your readers for special meetings to be held here from Oct. 2nd to 6th? Rev. W. Milne, G. W. Jackson, R. Wright Hay, J. H. Anderson, W. C. Wilson, with myself and others are expected to take part."

—From an account received from the Rev. T. E. F. Morton, it appears that the recent visit of Bishop Thoburn to the Ajmere district was a time of much spiritual profit.

—It is calculated that in the Province of Travancore one person in every five is a Christian nominally.

—Two English ladies have succeeded in raising over 90,000 dollars in Great Britain and the United States for Jaffna College, a school for training Native missionaries in Ceylon.

—Bishop Sargent, of Tinnevelly, has been more than fifty years a missionary, and, though he is now in great physical weakness, his heart is still aflame with the old passion. Looking back, he says, he has no regret at having spent his life in Indian mission work. He declares that he would gladly give ten thousand lives to the same toil if he had them. Many earnest workers in this country would say the same.

—A successful Service of Song in aid of the literature fund of the Grant Road Sunday Schools, Bombay, was held in the Church on Monday evening last. Rev. J. E. Robinson gave the connective readings of the story of "Eva," from Uncle Tom's Cabin, which was beautifully illustrated by dissolving views shown by Mr. H. C. Tinckom. The Solos were rendered by Miss Dunn and Miss McGuire.

—A private soldier named Millman has been giving some very interesting lectures at Mussoorie, one upon William Wilberforce and another entitled "Now and then."

—Mr. George Müller was expected to be in Mussoorie on or about the 22nd inst, to conduct services in the Union Church.

—Mr. Wellesley C. Bailey writes to the *Christian Leader* of the baptism of another poor leper at Calicut. The new convert cannot read and there is another Christian leper in the same asylum in the same position, so these two day by day listen to the Gospel read to them by one of their heathen fellow sufferers. "Surely," says Mr. Bailey, "we may expect the conversion of the reader."

—British trade with Africa is estimated to be worth about 125,000,000 dollers annually, while that of France is about 100,000,000 dollars. The commerce of Germany with the great continent is as yet insignificant. The total value of exports and imports of Africa is estimated at 375,000,000 dollars annually. An enormous sum truly. What a field for commercial enterprise the Great Continent is! And what a field for missionary enterprise.—*Missionary Herald.*

—Captain Bundy, of Chicago, has built a steam yacht in which he cruises about the great American lakes holding Gospel services at the towns on their shores.

—During the past fifteen months the American Board of the Japan Mission has registered 2,867 converts.

—There are about one thousand Christian Chinamen connected with the Congregational Churches of California and Oregon.

—Mr. Alder, of the Mildmay Mission to the Jews, is busy translating the New Testament into Judeo-German, the language spoken by tens of thousands of Jews and Jewesses.

—The Rev. F. W. Damon, a missionary on the Sandwich Islands, preaches in five languages: Chinese, Japanese, Portuguese, the language of the Gilbert Islands, and Hawaiian.

—The Native Christians at Bonny, East Africa, have built at their own expense a new Church of iron, which has sitting accomodation for one thousand people. All the chiefs of the district except two were present at the opening services.

—Dr. Pierson, of Philadelphia, at the recent Convention at Northfield, expressed a wish that

some one would write a book on the sanctified cobblers of the world. "It is a very remarkable fact," he said, "that shoemakers have been foremost in carrying missions to the heathen. We can't account for it except by the fact that their feet were shod with the preparation of the gospel of peace."

—A Committee has been formed at Cambridge, England, to watch the course of events in Equatorial Africa and keep up the interest and sympathy of the people of England in the sufferings of the slaves.

—Matthew Burnett, "the Yorkshire Evangelist," since his arrival in Victoria about 1863 has done a wonderful work in the Australian colonies as a gospel temperance evangelist, says the *Christian Leader*. Everywhere men and women are to be found who gratefully acknowledge that by his instrumentality they were delivered from the drink curse. His mothers' meetings have been greatly blessed and his outdoor gatherings have achieved results almost miraculous, especially amongst the lower strata of society. Many poor wanderers have been restored through the singing of the gospel by "Burnett's Singing Bands." Last month he passed from Sydney to North Queensland after more than two years' labour in New South Wales.

—In August 1887 the C. M. S. *Gleaner* published a number of letters from members of the "Gleaners' Union" who had felt the missionary call but were kept back for a time by home duties or other causes. One of the writers, having found the hindrances removed, has now been accepted for missionary work after two years of waiting, which have been much used by God in her work in England.

—Mrs. Leavitt of the W. C. T. U. writes from London that her address is now and will probably be for the next two years, care of Messrs Baring Brothers & Co., Bankers, London. She is finding many opportunities for work in England.

—An effort is being made to raise a memorial fund to the memory of the late Mrs. Ryle, wife of the Bishop of Liverpool. If about £600 can be collected it is proposed to found an annuity fund for aged Bible-women employed by the Ladies' Bible and Domestic Mission, a society of which Mrs. Ryle was president, and in which she took deep interest. Many of the Bible-women have been working with much devotion during the best part of their lives in the crowded and squalid districts of Liverpool. About £400 has already been raised.

—Dr. Pentecost has arranged for another season of Gospel work in Scotland. His engagements begin this month and terminate in May next.

—A remarkable Missionary Meeting was held in the large foreign settlement at Shanghai on May 1st. General Kennedy, U. S. A. Consul-General, presided; Rev. T. R. Stevenson, pastor of the Union Church, opened with prayer. Rev. W. Muirhead, L.M.S., spoke on India, Ceylon, and Burmah; Dr. Allen, American Episcopal Methodist, on China and Japan; Mr. C. Thorne, an English resident, and a member of the C. M. S. Finance Committee, on the missionary work going on in Shanghai. Rev. F. L. Hawks Pott, American Episcopal Church, read a paper by Dr. Percy Matthews, describing personal visits to Moosonee, &c.; Rev. G. F. Fitch, American Presbyterian, spoke on Mexico and South America; and Archdeacon Moule, C. M. S., on Africa and the Islands of the Sea. Rev. H. C. Hodges, British chaplain, closed with a few hearty words.

—Mrs. Ormiston Chant has been invited to preach the anniversary sermons and write the hymns for the Congregational church at Oxford, England, next October.

—Rev. Dr. Doudney, Vicar of St. Luke, Bedminster, Bristol, has entered on the jubilee year of his editorial labours in connection with *The Gospel Magazine*. It is somewhat remarkable that Dr. Doudney's predecessor, Mr. Walter Rowe, was editor for 43 years. The Rev. Augustus Montague Toplady (author of the "Rock of Ages") was editor in 1775-6, and wrote twenty-four hymns for its pages. From its commencement in 1766 this magazine has been conducted on Protestant and Evangelical principles. "Hark, my soul! it is the Lord," was written by Cowper for *The Gospel Magazine*, where it appeared it 1771. Perronet's hymn, "All hail the power of Jesus' name!" also first saw the light in this periodical, which is the oldest religious magazine."

—English Wesleyan Methodists are rejoicing in the completion of the Memorial buildings at Epworth, the birth-place of the Wesleys. The buildings consist of chapel, school and a minister's house, and will cost about £3,100. The chapel seats about 500, and the school is for 200 children. The funds have been collected mainly by the efforts of the Rev. Charles Garrett.

—The Salvation Army is still suffering persecution in some parts of England. At Whitchurch, Hants, about 70 soldiers have been imprisoned for obstruction. Widespread indignation is felt at this injustice.

—A social gathering for the Sunday school was held on Wednesday evening at the Baptist Church, Bellasis Road, Bombay, at the close of the usual monthly young people's meeting.

General News.

—Six persons were burnt to death in a chawl at Bandora on Thursday week. The chawl was set on fire by the overturning of a tin of kerosine oil which in flowing over the floor came into contact with a lighted lamp.

—From the 1st October there will be a through service of trains between Calcutta, Bombay, Peshawur and Kurrachee, and *vice versa*. The up Calcutta mail will leave Ghaziabad at the present hour, and arrive at Lahore at 6 a.m.; leaving again at 7 a.m. It will reach Kurrachee in time for a late evening delivery. The return through train will leave Kurrachee at midnight, and arrive at Lahore at 6 p.m., leave Lahore at 6-30, and arrive at Ghaziabad at the present hour. The Kurrachee residents will thus get their Calcutta, Bombay, and Peshawur letters fifteen hours earlier than at present, and the long detention of the Calcutta mail train at Lahore and the Bombay train at Raiwind will be avoided. The North-Western Railway are also about to provide a second through train between Lahore and Kurrachee.

—The cotton forecast for the North-West Provinces and Oudh is as follows:—The rains set in early throughout the Province and, except in certain limited tracts in Rohilkhund, have continued normal. Rain has been generally very well distributed with sufficient intervals for fine weather for weeding. Total area estimated at 16 per cent. more than last year's. Probably fully up to average cotton area for last five years, namely, 1,600,000 acres. Condition reported at 88, hundred representing a full average crop. This forecast relates to condition up to 31st August, 1889.

—The *Palm Leaf*, a Temperance monthly, started and conducted by Miss McNeill, until her recent return to America, will in future be edited and published by Mr. D. D. Gilder, at the *Students' Friend* Office, Bombay, under the title of the *Temperance and Social Purity Advocate*. This, we believe, will be the first periodical of its kind conducted by a Native of India.

—It is not intended to introduce the Leprosy Bill into the Legislative Council during the Simla session, as the mass of the opinions received will require to be carefully digested before the measure can be finally framed.

—The autumn rice and jute crops in some districts of Bengal are expected to give fair results, whilst in others it is estimated that the out-turn will be below the average.

—Although the Moorshedabad floods have caused such immense damage, swamping more than four hundred villages there has been no loss of life. In some parts the water is now subsiding and it is hoped that the improvement will continue.

—A seam of coal has been discovered near Quetta. It is 27 inches thick and of excellent quality.

—A new Imperial train has just been built for the Emperor of Russia. The saloons are covered with iron outside and then come eight inches of cork instead of the steel plates with which the carriages of the old train were protected. All the saloons (which communicate by a covered passage) are exactly the same in outward appearance, so that no outsider may be able to discover in which carriage the Czar is travelling. During the Emperor's journey last autumn he passed most of his time in a carriage which, from the outside, looks like a luggage-van.

—The *Warsaw Courier* states that some days ago there was terminated at Warsaw a lawsuit which has lasted four centuries. The object of litigation was a piece of uncultivated ground of 40 acres between the estates of Orlowo and Podlowo, which was claimed by the two proprietors of them. The suit was commenced in 1490, and was curiously enough brought to an end by amicable arbitration.

—Between the 16th and 31st of August 2,308,000, tickets were taken at the Paris Exhibition, making a total of 14,486,000, as compared with 7,125,000 in 1878.

—The steamer *Drummond Castle*, which arrived at Plymouth on September 2 from the Cape, brought from Lisbon Captain Jenkins and eleven of the crew of the steamer *Odessa*, of London, which foundered off Cape Espectal after collision with the *Homer*, of London. On August 27, when about thirty miles south of Cape Espectal, in fine clear weather, the *Homer* struck the *Odessa* with great force amidship on the port side, nearly cutting her clean in two. The *Odessa* at once began to sink, and the chief officer and seven men jumped on board the *Homer*, the crew of which at once lowered their boats to save those on board the sinking vessel, Captain Jenkins and the nine men who were with him were getting out the lifeboat when within five minutes of the disaster the *Odessa* gave a heavy plunge and sank, carrying the ten men down with her. The boilers exploded under water, and the captain and six men were blown to the surface with a lot of debris. They succeeded in catching hold of casks and other floating wreckage, and in this way saved themselves until rescued by those on board the *Homer*. Captain Jenkins says his escape and also that of the six others was nothing short of miraculous, as they were first sucked down into the water and as rapidly blown into the air. Three of the men who went down with the vessel never rose again.

—In the Paris Exhibition there is a department set aside for deaf-mutes. In it are many engravings of the Abbé de l'Epée, and large oil paintings representing him and his disciple, Sicard, in the act of instructing deaf-mutes; also books, portraits, and specimens of industrial skill in woodcarving, shoemaking, tailoring, etc., all done by deaf-mutes. At the recent international deaf-mute congress in Paris one of the most touching incidents was the religious service held at the tomb of the Abbé de l'Epée. Tablets commemorating the 100th anniversary of his birth were placed on the house in the Rue Thérèse where his school was situated, and where he died surrounded by his pupils.—*Christian Leader*.

—For the first time in the history of Madagascar home-grown tea was gathered and prepared on the island last year. From time to time the British vice-consul and others had previously tried, but without success, to introduce the tea-plant. Last year, however, the attempt succeeded, and a good crop of what is said to be good tea was secured. Those interested in the well-being of the Malagasy will watch with interest this new development.

—When the first electric telegraph was established the speed of transmission was from four to five words a minute, and in 1849 the average rate for newspaper messages had risen to 17 words, which was deemed miraculous. Now the Wheatstone instrument transmits upwards of 460.

—Mrs. Hayes always declared that a perfectly adequate substitute for liquor when needed as a stimulant could be found in hot milk, says the New York *World*, and after any cold or wetting she gave this in place of the wine

or whisky which others would have considered necessary. This is, by the way, a custom of Mrs. Cleveland's also, who discovered after the fatigues of the many long and wearisome receptions she was obliged to go through, standing for hours on her feet and shaking hands with hundreds of people, that nothing would restore her so quickly as a cupful of boiling milk brought to her by her maid, and which she drank in little sips as hot as it could possibly be taken. The Washington girls caught the idea from her, and finding how quickly it helped them after a hard day of calls and social duties, they began to substitute it for the various malt preparations they had been in the habit of taking or the hot wine and water their maids usually adminstered them when they came in too tired out to dress for their next engagement.—*Indian Witness*.

—The annual report of the English post office up to 31st March last has been published. It is estimated that during the twelve months there have been delivered in the United Kingdom 2,362,990,000 letters, postcards, newspapers, and parcels, being an increase of 3·7 per cent., and an average of 62·77 to each person. The number of registered letters was 11,001,035. New post-offices have been opened in 399 places. The number of letters alone transmitted is estimated at 1,558,100,000. Postcards were especially favoured by the public. The number of postcards used being 201½ millions. There has been, for the first time, an actual decrease in the number of newspapers sent by post—a result due no doubt in part to the competition of early newspaper trains. The Postmaster-General is not likely to lament this diminished load if the opinion he quotes that all halfpenny matter is carried at a distinct loss to the Revenue is correct. Of letters proper there has been a striking increase in London, which has sent 480 millions in the year. Some very curious addresses pass through the post. One that is mentioned came from Naples. The letter simply bore a rough sketch of two pears with the word "London" beneath. It was promptly delivered to the celebrated soap manufacturer for whom it was designed.

—The *Philadelphia Record* states that the latest returns estimate the American wheat crop of 1889 at 500,000,000 bushels, or nearly 85,000,000 bushels in excess of the crop of last year. This will leave not less than 150,000,000 bushels of wheat for export. Last year the exports of wheat and wheat flour amounted to 121,000,000 bushels.

—A contemporary speaks of a projected Eiffel tower for London, to be erected on the site of the Imperial Institute. It is to be higher than the one at Paris and of a different design.

—The P. and O. Company's s.s. *Assam*, with the outward English mails of the 13th instant, left Aden for Bombay at 6 p.m. on Tuesday evening, and the s.s. *Rome* for Colombo and Australia at 5 p.m. the same day.

—The total number of deaths registered in Bombay during the week ending Tuesday, 24th September, 1889, was 515, being 31 less than the preceding week and 54 more than the week ending the 18th September, 1888; 71 more than the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 23 ; Caste Hindus, 279 ; Hindu outcastes, 27 ; Mussulmans, 123 ; Parsees, 28 ; Jews, 2 ; Native Christians, 14 ; Eurasians, 2 ; Europeans, 7 ; while the rate of mortality per 1,000 of the population was 27·91. There were 119 deaths from remittent fever, being 20 more than the last week, and 37 more than the corresponding week of last year. There were 9 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 12. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 74, 24, and 19 last week, against 76, 23, and 11, respectively, in the corresponding week in the last year. During the week 334 births were reported in the different districts.

—Rain during the past week has been everywhere slight. A thunderstorm has given Sholapore, Bellary, and Hubli a good fall, and fine weather in that direction would be welcome. On the other hand, we find rain wanted in Dhoolia, Viramgaum, and Delhi. Picking has begun in Agra. Arrivals are expected early in Cawnpore. The crop is rapidly ripening in Barsee ; is in excellent condition at Julgaum, and a considerable improvement is perceptible in Bhownugger. Taken all round, a better crop report, representing as it does an enormous area, could hardly be expected. The rainfall generally is below the average all over the Presidency, but that is not a serious matter for the crops, which depend more on the time of fall than on quantity.

—Last year there were forty-six mill factories and presses at work in the Calcutta Presidency Division, which gave employment to upwards of fifty thousand persons. The principal additions during the year were a new bone-crushing factory and two new cotton mills, while one of the older mills had doubled the number of its spindles. There was a large increase in the outturn of manufactured jute, the total value of which was estimated at upwards of twenty-one crores.

—The rate of exchange is 1s. 4 13-32d.

Telegraphic News.

London, September 19th : Work has been quietly resumed by the strikers at the Albert Docks, and the blacklegs are no longer molested.—Advices from Morocco state that a band of riffians have seized and pillaged a Spanish coasting vessel and carried off the captain and crew to the interior. The Spanish Government have demanded of the Sultan of Morocco the release of the captives and payment of an indemnity.

Tangier, 19th : The Sultan of Morocco has issued a Proclamation charging his people not to harm Christians under the penalty of death. It is expected that the captain and crew of the Spanish coaster who were carried off by Riffians (inhabitants off Riff, a semi-independent province of Morocco) will be released from captivity on Saturday.

London, 20th : Advices from Canada state that a mass of rock, having become detached from the Dufferin Terrace in Quebec, rolled down a distance of two hundred feet, crushing the residences below. Thirteen of the residents are so far known to have been killed and twenty injured, whilst fifty are buried in the ruins.

St. Petersburg, 20th : The Grand Duke Constantine is suffering from a severe throat affection, which has temporarily deprived him of the use of his voice. The Grand Duke has been ordered to the Crimea for change of climate.

Paris 22nd : The General Elections commenced to-day. Paris, on the whole, has been generally tranquil. The weather has been rainy all day, and this has interfered with any large assemblies in the streets. Large forces of troops have been kept ready, but concealed in different parts of the city, to turn out should occasion arise. The Priests are supporting Boulangism, and heavy polling has taken place. General Boulanger has been elected for Montmartre defeating M. Joffrin, the Socialist candidate. After the result became known, some excitement took place and mounted guards charged the excited crowd, which eventually dispersed.

23rd : A corrected return just issued of the polling at Montmartre shows that General Boulanger was elected by a slight majority only, but a second ballot in this case will be necessary. Up to the present the Republican majority is sixty-four, whilst second ballots will be necessary in one hundred and sixty-six cases, of which one hundred and twenty-seven, it is expected will be Republican, besides ten safe seats in the Colonies. A Republican majority is assured, which though it will not be very numerous, will be more compact than than before.

London 23rd : Notwithstanding that the Post Office authorities had officially forbidden it, two thousand postmen met on Clerkenwell Green yesterday, and passed a resolution in favour of a Protective Union.

Paris 23rd : M. Jules Ferry and M. Goblet have been unseated. Eour of the Ministers have so far been re-elected, but two require a second ballot. M. Henri Rochefort has been elected, but a second ballot is necessary. In Belleville the Monarchists and Boulangists have been beaten. The French Press in discussing the Elections agrees that it is difficult to give a forecast of the future owing to the large number of new men that have been elected. Generally speaking, however, the Moderates have replaced the more Extreme Parties.

Berlin 23rd : The German Press rejoices at the success of the Republicans in the French Elections.

London 24th : It is reported from Tangier that the Riffians have fired on a boat which was sent to the shore by a Spanish gunboat, and that the gunboat thereupon opened fire, damaging many Moorish dwellings.—A St. Petersburg correspondent says it has transpired that prior to the Czar's departure for Copenhagen an explosion of dynamite occurred on the Peterhoff station, by which a signalman was killed. It is undoubted that the explosion was connected with a plot against the Czar's life.—General Boulanger has been again interviewed and his opinion elicited as to the result of the elections. The General admits that he is defeated, but maintains his faith in the future.

Tangiers, 24th : The Spanish corvette has gone to Riff with the officers and the Sultan of Morocco on board, who are instructed to order the Riffians to release their captives.

Paris, 24th : The new Chamber of Deputies will meet in November, when the present Ministry will resign and leave President Carnot unfettered. It is understood the Chamber is certain to cancel the election of General Boulanger.

Athens, 25th : In official quarters here the situation in Crete is regarded as alarming. The Christians are hastily leaving the Island in consequence of the mal-treatment experienced by them at the hands of the Turkish troops.

Paris, 26th : The revising committee have annulled the votes given to General Boulanger at Montmartre, and have declared M. Joffrin elected. The votes in M. Henri Rochefort's favour at Belleville have also been annulled.

London, 26th : The Operative Spinners Society at Bolton have resolved to support the employers in defeating the Cotton Corner by obliging the men to leave off work for a fortnight in October.—Eliza Cook, the Poetess, is dead.—Advices from America report the occurrence of a fatal railway accident in Chicago. Two trains collided owing to the driver of one of them being intoxicated while on duty. Five persons were killed and ten injured.

A PROFITABLE JOURNEY.

A British Columbian writes—"I wish to tell you the following experience :—Three years ago, while on a visit in the 'old country,' and whilst travelling by train from London to Glasgow, somewhere near Crewe, a man with a red guernsey on came into the compartment that I was in, and hearing others ask me about British Columbia, he also asked me some questions. This was the first Salvationist I had ever spoken to, and he interested me. I went to the Army meetings in Glasgow, and in one of them I sat near the front and saw on the platform my friend of the train, who turned out to be Commissioner Railton, and the General. I saw the Commissioner speak to the General and look towards me, and the General prayed for me. I felt it was for me, and I looked into my heart while he drew the curtain aside, and I found that all my morality was only a sham, and the religion I had been practising was only a form. I came back to my home here in the mountains convicted, and for six months I fought against it, until I gave in, and God, then and there, drew me very tenderly, very lovingly, into the light, and He has been leading and helping me ever since. I am glad to-day that I can call myself one of His blood-bought sons. Bless His name!"

"CUT IT DOWN,

For why cumbereth it the ground?" The short and comprehensive way which Christ directs to be employed against the unfruitful tree, was not to trim or fertilize it, but to cut it down. The true way to dispose of many inward hindrances, wicked habits and inclinations is to give them all up at once and forever. It does not so appear, but it is far easier to stop the practice and indulgence of every one of them immediately and fully, than to over-come them by piece-meal. God loves to come fully to the assistance of those who are renouncing sin.

Commissioner Booth-Tucker is expected to return to India in October, with a small party of officers selected for Indian service.

A MAN SENT BY GOD.

A contributor to the *African News*, writing about Fiji, says:—"When our printer failed in that far-off and out-of-the-way place we were in great difficulty, as a new edition of the New Testament and other books were urgently required. We ordered a man from London who would rough it, be content with the poor fare and small pay and hard work we were accustomed to, but such a man was not found. Then it came to pass that a French count, an infidel, who was wrecked from an American *beche de mer* vessel, was thoroughly awakened, and sought and found mercy and saving grace. He was completely reformed and wished for employment with us. I taught him printing and book-binding, which he quickly learned; and just then, when we were in deepest need, he became a most efficient labourer with us. He could make sails, splice a rope, pull an oar, sail a schooner, floor a house, put in windows, make a door and fit it in. He became a teacher in our schools, and a good local preacher. The people felt that he loved them, and the best of our converts from any part of Fiji were cheerfully ready to settle down and work with him, so that we had a good staff of earnest and cheap workers in our printing and book-binding establishment. A new edition of the New Testament and all the books we required were well done and quickly supplied, helping on the work amazingly. A whole-hearted man like that was beyond all price. Had one been made to order on purpose for our needs and work, he could not have been better adapted. And the case proved to us the all-sufficiency of God's resources; and just at the right, the very best time, on the spot, the demand was supplied, and without any cost. Oh, that we looked more to God for all we need. Then we printed innumerable portions of the Scriptures, catechisms (one especially, consisting of passages of Scripture only, which was invaluable), reading and other books, as well as an excellent and immensely valuable system of theology, prepared by the eminent John Hunt when his heart and mind were in their best state and when he had gained an excellent knowledge of the language; also an invaluable dictionary and grammar, provided by David Hazlewood, a man not known to fame, but whose record is on high, who did service of immense value in the language and translation department."

THE FAITH THAT WINS.

Two men are wandering over the mountains in Nevada. They find curious veins running through the rocks. One of them studies these veins with the interest of a geologist, and chisels out a few specimens for his cabinet. The other, who is an expert in ores, believes that he has found a silver mine of great richness. When his companion has passed on with his specimens in his pocket, he returns and stakes out a claim. He perfects his title to that claim. He works it, and becomes a millionaire. Now was it the mine that enriched this man or his faith in the mine? Evidently his faith. And so it is the world over. It is not enough to know of a good thing and to be able to grasp it. We must believe in it and take possession of it.

There is, of course, no value in faith, if what we believe is worthless. A lunatic, whom we knew years ago, imagined that he was a millionaire. He would take you into his little chamber, and after carefully locking the door, would open drawers full of bits of paper on which he had written figures for various amounts. He would say, "Here are bills and bonds worth millions of dollars." When asked why he did not use them to buy what he needed, he would reply, "No, no, they are too precious." That man's faith was great, but it was baseless. It was like the faith of worldly men in material things. They are heaping up riches that are as worthless for the soul as his bits of paper were for the wants of this life.—*Interior*.

"Prayer is the pulse of the renewed heart."

"HE SERVED HIS OWN GENERATION BY THE WILL OF GOD."

So says Paul of David; so we may say of Paul; so the world ought to be able to say of us; so *must* God be able to say of all who do their life work.

Do you notice the two living thoughts here made prominent?

It was not his great object to build up a reputation for the future, but to do good *now* to those immediately about him; and it was not his chief purpose to make his generation serve him, as it is too often the case with us, but he *served* them. The other vital thought is, "He served his own generation *by the will of God*. May God help us to so live and act and serve *by the will of God*. Some of us think we are doing nobly if we steer clear of offending God, but there is a positive service implied; and not only a conduct that shall please God, but one that is intimately directed by God. And this is undoubtedly the measure of our responsibility. We are here to serve "our own generation by the will of God," in the special sphere in which God has placed us, in the very work He has given us, in the very plans and details of every day, in our very spirit and words and actions and influence, in all we are, all we have, and in all by diligence may become.

A STORY OF GOD'S DELIVERANCE.

By Rev. F. C. Spurr (Cardiff.)

I do not believe much in dreams as having anything very significant in them; if a man eat enough cucumber before retiring to rest he can generally rely upon a villanous dream. There is a decided connection between cheese and dreams, so that after all a dream may be merely a mental reproduction of an unfortunate supper.

But without doubt there have been, and are, exceptional cases in which dreams play an important part in predicting the future. In the olden time God often revealed Himself to men in a dream—the reader will at once recall Biblical incidents as to this. The following story I vouch for as true, and as illustrating the great care that God exercises over His people:—

When I was a very small boy I used often to sit in the twilight with my head in the lap of "granny," and listen to the wonderful and true stories she told me of God's uniform goodness to her. The story I am about to tell is one of the many I heard at that time, and to which I have listened many, many times since, and always with the same absorbing interest.

"Granny" was not really my grandmother, but an old maiden lady, who, they tell me, was the first to kiss me on my arrival into this world as a "little stranger." She "took to me" at that moment, and until the day of her death I had no friend more true or loving. She has been with Jesus for many years now, and I can never forget the day when we laid the "precious dust" in the church-yard—I thought the world was suddenly colder at that moment, and it seemed as if all lights had gone out. True, she was old, and I was young, but can I ever forget that kind, wrinkled face that smiled upon me even when I had done her wrong, and how that dear, sweet voice told me of God and of heaven, and made me hope for better things? Her age was only in feature—she was young in heart and life.

It was *she* who first burst out into tears on that remarkable night when Jesus broke my heart and made me love Him; it was *she* who put her hands on my head then and prayed that God would make me a minister of Jesus Christ. Dear, dear memory! and she did not live to see her wish fulfilled; but surely she knows that her adopted "boy" is doing the work that she prayed he might do.

I owe more to her than I can ever tell; and the tears *will* flow.

"Granny" was a "Quakeress," and *such* a Christian *so* true and *so* godly, and the Lord gave unto her revelations that He could not have given to anyone less holy and Christ-like.

At one period of her life she resided with one of her brothers who owned a large silk mill. His house was removed some distance from his works, and stood in its own grounds. Adjoining the mill was a large untenanted house, and my friend would insist upon sleeping in this house in preference to remaining at her brother's. Nobody knew exactly *why* she insisted upon this, but those who knew her most intimately guessed that she selected this lovely spot in order that she might spend quiet hours in communion with her Lord. In this house she also kept a number of her valuables, and other rooms were used by her brother to store certain of *his* goods. Friends often remonstrated with her, and said that surely she would be murdered some night, and her brother ordered the rope of the mill bell to be connected with her bedroom in case of danger. Her only reply to these remarks was this: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"; and "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways."

One night she retired to rest as usual, and, after committing herself to God, fell asleep. Then God spake in a vision of the night. She often assured us that a voice said distinctly to her, "My child, rise and go to the window." Instantly she awoke and getting out of bed went to the window and drew aside the blind. The moon was shining brightly, and there in the moonlight, right under the window, stood a man of villanous countenance gazing up into her window. Their eyes met, and for a minute the gaze was continued. Here was mischief—this man meant no good—what should she do? No house was within half-a-mile. At hand lay the bell-rope. Should she pull it? Then her favourite text came—"He shall give His angels charge over thee to keep thee in all thy ways." Releasing the blind, she stood for a moment, and then turned to God with this prayer, "Lord thy child trusts Thee alone—give me rest, O Lord." And with this she re-entered her bed, and *instantly* fell asleep. Upon hearing this story, her friends demanded that she should leave the mill-house, and to meet their wishes, she complied. *The very night she left the mill was robbed*. But the most singular thing was that while the robbers ransacked the house, and burst open doors and rifled locks, *not one article* of hers was touched. Two umbrellas had been left together: a new silk one belonging to her, and a shabby one belonging to her brother—the shabby one was missing, while the new one lay untouched.

Soon afterwards the robbers were apprehended and transported. A few years later her brother was in Australia, when a man stopped him in a large factory and said, "Are you not Mr. C——, of M——?" "Yes," was the reply.

"Then I have a confession to make to you. I was transported here for the robbery of your mill, and one thing in connection with it is on my mind, and I must relieve myself by telling you of it. I had prepared to rob the mill for some time before I succeeded, and one night I went there *with the full intention of murdering your sister*, and afterwards spoiling the place, but as I stood in the moonlight gazing up into her window I was startled to see the blind move, and to see her face gazing into mine. For a moment or two I could not move, and when I recovered from my astonishment I was compelled to go away without effecting my purpose."

The man then asked for forgiveness.

Many persons will say this is a singular story and exceptional. Perhaps so! but *God* would do more for *us* if we would allow Him.—From the *Baptist*.

A Welsh minister, speaking of the burial of Moses, said: "In that burial not only was the body buried, but the grave and the graveyard. This is an apt illustration of the way in which God's mercy buries our sins."

A PROPHETIC HYMN.

Dr. Cuyler gives this bit of history connected with Cowper's Hymn of Providence. He says: "A friend in the city of St. Johns tells me that during the terrible famine in Lancashire, England, the work ran low at one of the cotton mills. Occupation and wages grew less day by day. At length the overseer met the half-starved operatives and announced to them the fatal tidings 'There is no more work.' Flickering hope went out in black despair. One delicate girl, thin and pale with suffering, arose amid the heart-broken company and began to sing the cheering words she had learned in the Sunday school;

Ye fearful saints, fresh courage take!
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

A sunburst of hope came over the despairing company when the sweet strain was ended. It proved a prophecy, for the proprietors determined to struggle on a while longer, and ere long that mill was running again at full work."

"ABLE TO DO EXCEEDING ABUNDANTLY."

Is anything too hard for the Lord? ...	Gen. xviii. 14.
There is nothing too hard for the Lord	Jer. xxxii. 17.
Is the Lord's hand waxed short? ...	Num. xi. 23.
The Lord's hand is not shortened ...	Isa. lix. 1.
Have I no power to deliver?	Isa. l. 2.
It is nothing for Thee to help ...	2 Chr. xiv. 11.
To whom will ye liken me?	Isa. xl. 25.
There is none like the Lord our God	Ex. viii. 10.
Hast thou not heard that the everlasting God fainteth not?	Isa. xl. 28.
He spake and it was done	Ps. xxxiii. 9.
Should it be marvellous in Mine eyes?	Zech. viii. 6.
What He had promised He was able to perform...	Rom. iv. 21.
Believe ye that I am able to do this?	Matt. ix. 28.
He is able to save to the uttermost.	Heb. vii. 25.
Can God?	Ps. lxxviii. 19.
I know that Thou canst do everything	Job. xlii. 2.

W. J. G. in the *Reaper*.

A HEATHEN YOUTH'S TESTIMONY.

A heathen young man of Korea, a follower of Confucius recently said to a missionary: "In this world there is but one thing makes men different from each other, and that is the teaching of Jesus. The so-called differences among men pass so quickly they are not worthy the name. A Korean may have a yellow face, dark hair and dark eyes, while an American has a white face and possibly light hair and blue eyes, but there comes a time when alike their faces wrinkle and the hair whitens, and together they pass into the Great Beyond. Youth finds them different, but life, ere it finishes with them, makes them the same. Life metes out to them the same joys and sorrows: they share the same hates and loves, griefs and pleasures, and when through with this world no ray of light guides the one or the other into darkness.

"But the teachings of Jesus must work a wonderful change, for the Christian does not hate; he loves the people—all people—and desires to do them good. He holds to a wonderful truth, and commits no evil work. A beautiful ray of light shines from heaven upon him; he loves God, and God loves him."

THE OBJECT OF PREACHING.

"I wish to use not a single word of fine language, for I believe that oratory has been the curse of the Christian Church. My one aim is to get at the heart, and bring the sinner to Christ."—*Spurgeon.*

INTERNATIONAL BIBLE STUDY.

FOURTH QUARTER. LESSON I.

Sunday, October 6th. II. *Samuel* v. 1-12.

SUBJECT: The tribes united under David.

Golden Text.—How good and how pleasant for brethren to dwell together in unity.—Psalm cxxxiii. 1.

The commencement of this quarter's lessons takes us into the second book of Samuel. Six years had elapsed since Saul and Jonathan were slain in Mount Gilboa. Almost immediately after that event, David was anointed king over Judah in Hebron, while Abner, the captain of Saul's host, anointed Ishbosheth the son of Saul, king over Israel in Manahaim. The history of these years may be summed up in the words of the first verse of the 2nd chapter. "Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."

With true nobility of character, David refrained himself from taking undue advantage of Saul's house, and at one time entered into peaceable negotiations with Abner, the general of Saul's army, but Abner being treacherously slain by David's followers put an end to this prospect of a peaceable settlement, and it was not until Ishbosheth was dead—slain on his bed by his own people—that we come to the uniting of the tribes under David, when as in our present lesson, the elders of Israel came to give David the sceptre of the whole kingdom. Thus David was the third time anointed. First by Samuel at Bethlehem; second, by the elders of Judah at Hebron, and now by the elders of Israel over the whole kingdom. Nothing less than the death of Saul's son would suffice to wean the elders of Israel and win them over to David's side. With a loyal pertinacity worthy of a better cause, they clung to their king till he died. Then they seem to have become convinced that David was really the Lord's choice for them and it occurred to their minds that David was the one who had gone in and out before them even in the time of Saul. The Lord has sometimes forcibly to remove our idols from us that He may give us some better thing of His own preparing.

"They made a league before the Lord,"—a true basis for a substantial kingdom. All the important engagements of our lives should be ratified before the Lord, His blessing and His sanction obtained. David said, "I have set the Lord always before me. He is at my right hand, I shall not be moved." (Psalm xvi. 8.) If we cultivate the habit, as David did, of setting the Lord always before us in every detail of our lives, seeking His blessing and guidance in our small affairs we shall not need to be reminded of our privilege and blessing of getting His guidance in the greater, and what may seem to us more important events that befall us.

David was anointed king over Israel in Hebron, but that was not to be the permament Royal city. Jerusalem was the spot chosen of the Lord, *to set His name there.* It was a stronghold of the Jebusites at this time, and so sure were they of retaining it that they challenged David, saying the lame and blind could turn him away. But "David took the stronghold of Zion." The same sturdy faith and trust in God, that helped him to slay the Philistines, helped him also to rid Mount Zion of the Jebusites, who, though attacked by the children of Judah nearly four hundred years before (Judges 1, 8.), were not then conquered, so that Jerusalem continued to be pointed out as "the city of the stranger," till David took it, when it was called "the city of David."

The beautiful situation of this mountain city, standing two thousand three hundred feet above the sea, made it the figure to David of the security of God's people. See Psalms cxxv. 2; xlviii, 2. The second part of its name, "Salem," means peace, and it is thought that the whole name Jerusalem may mean the possession, dwelling or vision of peace.

David may have given it this name as a sort of ratification of the re-uniting of the kingdom, all the descendants of Israel were now united under one king, to dwell together as brethren should, in love and unity.

So David dwelt in the stronghold and grew greater and greater because the Lord God was with him. Hiram King of Tyre, sent messengers to David, and cedar trees and carpenters and masons to build him a house, and David saw that the Lord had made him king, and that He had exalted His kingdom for His people Israel's sake. It was well that he gave God the glory of his exalted position. How he could rejoice in the fulfilment of all the Lord's promises towards him! It was at this time that David wrote his thanksgiving for sparing and delivering mercy at the dedication of the palace that Hiram, king of Tyre, built for him, as set forth in the thirtieth Psalm. David could indeed sing "I will extol Thee, O Lord, for thou hast lifted me up."

Our spiritual David, the Redeemer of Israel, has established the new Jerusalem for His people. In Isaiah lii, is a beautiful description of what this spiritual Jerusalem shall be, and the promise of peace and unity in the eighth verse is full of promise and hope for us. "They shall see eye to eye when the Lord shall bring again Zion." Satan the great accuser and disturber of the unity of the brethren shall be cast down, and then we shall have a perfect spectacle of the Psalmist's vision, "Behold how good and how pleasant it is for brethren to dwell together in unity."

GOOD ADVICE ABOUT PEWS.

Good advice and sound wisdom, says the *Christian Standard*, are none the less acceptable when they come from an unknown source. The following bit of wholesome literature we take from an exchange which knows nothing more about the author than that he is "somebody who is worth listening to:" "Having entered a pew, move along; do not block up the end of the pew, as if you did not intend to have anybody enter it, or as if you were holding it for expected friends. Do not rise to let others in, but move along, and leave the pew invitingly open, so that they will know they are welcome. If a pew holding six has five already in it, do not file out in formal procession to let one poor, scared woman go to the farther end, but move along, and let her sit at the end next the aisle; it is not necessary now for a stalwart man to sit at the end, ready to rush out and kill Indians, as possibly it was once!"

A LOGICAL LITTLE LASS.

A girl, six years old, was on a visit to her grandfather, a divine, celebrated for his logical powers.

"Only think, grandpa, what Uncle Robert says."

"What does he say, my dear?"

"Why, he says the moon is made of green cheese. It isn't at all, is it?"

"Well, child, suppose you find out for yourself."

"How can I, grandpa?"

"Get your Bible, and see what it says."

"Where shall I begin?"

"Begin at the beginning."

The child sat down to read the Bible. Before she got more than half through the second chapter of Genesis, and had read about the creation of the stars and the animals, she came back to her grandfather, her eyes bright with the excitement of discovery: "I've found it, grandpa! It isn't true, for God made the moon before He made any cows."—*Christian Leader.*

An old lady of Toronto devotes the profits accruing from the sale of all the eggs laid by her hens on Sunday to the missionary cause.

God does not reveal Himself to those who can do without Him.—*Canon Liddon.*

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL NOTICE.

On Thursday, October 3rd, a tea-meeting in aid of the Building Fund of the Bowen M. E. Church, will be held at the Y. M. C. A. Rooms, Apollo Bunder, Bombay. Tea at 8 p. m. Tickets 8 annas.

The Bombay Guardian,

CHRISTIAN NEWSPAPER & HOME JOURNAL

Published every Saturday Morning.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay ...	6	0
Ditto with postage to any part of India	7	10
Ditto with postage to Ceylon	7	10
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SATURDAY, SEPTEMBER 28TH, 1889.

NOTES AND COMMENTS.

"The merciful man doeth good to his own soul."

We have sent our Special Commissioner to Lucknow to report for us the Dasehra meetings which commence to-morrow (Sunday).

A short time since a widow, an East Indian, and a Protestant, having two boys aged 7 and 12 years respectively, was looking around to see how she could get her eldest lad decently educated. Her means were very small. She tried to get the boy in a school on a scholarship, but the effort failed. At last a Roman Catholic "Father" offered to take the lad on payment of a nominal fee. Incautiously the widow let him go. In three months the boy refused to own his mother, and refused to come home. He says he is going to be a "Brother," and is baptised a Catholic. The distressed widowed mother says she would rather bury her second and younger lad than have him taken from her as the older one has been. It is to meet cases like this of poor European or Eurasian Protestant families, that the Executive Committee of the Memorial School, Cawnpore, are wishful to establish scholarships which will permit of needy lads being educated, boarded, and cared for, either for a nominal fee, or without fee altogether, according to their necessities. The Memorial School at Cawnpore was established by the American Methodists, and is a thoroughly well-managed, Christian institution, in which the eternal welfare of the scholars is sought. If this should meet the eye of some wealthy Christian mother, who can enter into a mother's feelings for her lads, and who would like to present a thank-offering to the Lord, it would be gratefully received for the Memorial School scholarships by our widely esteemed friend, Dr. J. H. Condon, Cawnpore; by Rev. Dr. Johnson, M. E. Mission, Lucknow; or by Rev. N. L. Rockey, the Principal of the School. We should rejoice to hear of several gifts of a thousand rupees each.

Loyalty to a particular Christian denomination should never be placed before loyalty to Christ. It is not loyalty to Christ to enter upon a sphere of work which is already efficiently occupied by another living branch of His Church. If we go where we are not sent, there is sure to be trouble for us. It is hard to "float" a scheme which God has neither suggested nor sanctioned. The multiplication of stations is encouraging to people at home, but God can do without any device with a bend in it. Righteousness is straight. God is the God of Righteousness. No amount of creaturely activity can compensate for the absence of the blessing which He withholds.

The Viceroy and his Council have thrown away a unique opportunity of doing something toward retrieving their tarnished reputation over the Patna case. They have again raised the question of race and social position by saying in their reply to the memorial of the Calcutta Missionary Conference that "the memorialists have not been able to indicate what 'possible measures' the Government can take to undo the wrong in the case under notice, assuming that a wrong has been worked; and the Government of India regret that they can see none that are practicable." No one in his senses can suppose that such a reply would have been returned by a Government that wields despotic powers if the victim had been an Englishwoman related to some high functionary. The wickedness of the refusal to do an act of justice to a Native girl ready to perish, is not mitigated by the polite terms in which it is couched. It is to be regretted in the interests of respect for government as well as in the interests of the poor victim, that the matter, remains unsettled, because the inevitable prolongation of the agitation can only tend to bring the supreme authorities in this land into further contempt. "When the righteous are in authority the people rejoice: but when the wicked beareth rule, the people mourn."

A wide-spread interest is naturally felt in the health of Mrs. General Booth. The London *War Cry* to hand by the latest mail says—"We are glad to be able to announce that there is not sufficient ground for some greatly-exaggerated rumors as to the condition of Mrs. Booth's health which have been in circulation during the past week, for, although Mrs. Booth is very ill, and is now continually suffering, she is not in immediate danger. The disease is, we fear, making steady advances, and during the past fortnight especially, Mrs. Booth has passed through some periods of intense pain, followed by great weakness and exhaustion. We shall, from week to week, report in the *War Cry* the latest news as to her condition, and, in the meantime, we ask our comrades and friends everywhere, to continue their supplications on her behalf that she may be sustained and comforted by the presence of the Blessed Master, even in a greater degree than in the past, and that the General may be supported under the terrible anxiety and sorrow which is now adding to all his other cares and burdens."

Correspondents are requested, whenever possible, to time their communications to reach us earlier than Friday morning. Letters arriving on that day that do not contain urgent news, often have to be left over till the following week.

THE GREAT STRIKE IN LONDON.

The way in which the vibrations of the recent great strike in London, have made themselves felt to the ends of the earth, is a striking illustration of the interdependence of class upon class, and nation upon nation. England has received a shock in her proudest quarter, to her boasted shipping industry, from the most unthought of and unheeded cause. The news to hand by this week's mail, fuller and ampler than that already recorded by telegram, gives a striking picture of the money loss and stagnation of trade in the metropolis itself, while the non-arrival of vessels in Bombay Harbour presses home the fact to this, as to every other port in the world. It is stated that the strike cost on an average over £70,000 per day while it lasted.

The dead loss to the dock companies cannot be less than £100,000 each, all round, while the detriment caused by the shifting of trade cannot be estimated. This latter seems likely to have a permanently ill effect upon the shipping trade of the Port of London. Great loss has been caused to merchants and others by non-delivery of material, deterioration or destruction of cargo, and the necessity of filling contracts by purchasing goods at enhanced prices. In numberless cases people have been thrown out of employment by the stoppage of work, though not actually connected with the dock and shipping trades. Manufacturers along the banks of the Thames have in some instances been compelled to curtail production, because they could not get raw material delivered.

The *Christian* says :—"It must be admitted that the workless and wageless men have shown great patience and self-control in the face of terrible difficulty, with want staring them in the face. This has resulted, no doubt, from a conviction of the justice of their cause, and from the wide-spread public sympathy that has been accorded to them in the unequal struggle. Press and people, at home and abroad, have proclaimed with great unanimity that this battle for bread is a righteous one, and that the moderate demands of the toilers ought to be conceded by their employers. The shipowners and wharfingers have largely recognised this, and the Dock Directors were alone in the refusal to come to terms. The selfish callousness they have shown has deprived them of public approval."

To relieve the great suffering of the starving families of the labourers, much Christian effort has been put forth. All the East-end missions have worked heartily to alleviate the distress. Nearly 2,000 of the wives and children were daily fed at Mr. Charrington's Great Assembly Hall, Mile End. The East London Wesleyan Mission gave free breakfasts daily to the men in their districts in St. George's-in-the-East, and soup to the women and children. Last, but not least, the Salvation Army Food and Shelter Depôts have been utilised to their utmost capacity in providing 8,000 meals a day at half-cost-price for the myriads of starving men, women, and children deprived of their daily bread by the strike. The Limehouse shelter was simply besieged day and night, supper, bed and breakfast, being supplied for three half-pence, and everything else in the same proportion.

CHRISTIANITY AND LEPROSY.

By Rev. James G. Potter, of Agra.

The Agra leper-house stands in an out-of-the-way place, away from the city and the public road; hence I had been in India five years before I heard of its existence. It contains about thirty-five lepers, of whom five are women. These people are placed under the medical care of a native Mohammedan doctor. They are provided freely with a small room, and sufficient food and clothing. About two years ago we commenced work among them. Before we began to visit them, they might well have cried, "No man careth for our souls." In the bazaar, near by, where we often preach, we are frequently regarded as enemies, and hated as those who are trying to turn away the people from the religion of their fathers. But in the leper-house, which no kind friend ever visits, we are at once received as friends, and thanked for the trouble we take in visiting it. With so little in this world to live for, it was comparatively easy to turn the attention of the poor lepers to the world to come.

The depravity of human nature, and the defilement of sin, they could realize more easily than others, for they had such a vivid picture of it in their own bodies. They felt their need of healing, both for body and soul, so listened attentively whilst we told them of Jesus, the Healer. After having heard many times of the way of salvation, some of them seem to have gained a very intelligent grasp of the main facts of the gospel. They tell us that they have no faith in idols now, and some tell us that they do believe in Jesus, and pray for pardon in His name. We expect to meet many of these poor lepers in heaven. One gentleman, who had visited many asylums, and knew a good deal about leper work, said he had not met with a more interesting group anywhere. He urged that they should be baptized. It will be our delight to baptize some of them when they request it.

It is not difficult to prove to these poor people how much they owe to Jesus Christ. Had they lived about fifty years ago, they might have shared the fate of so many other lepers in India in being buried alive. An old preacher of our mission, who was formerly a Brahmin priest, spoke to them of this, one day, and then, with deep emotion, added, "With my own hands I have assisted in the burial of a living leper." Such a thing is now forbidden by law; yet there are not wanting many to this day who would practise it if they dared. Only a few weeks ago a Hindu asked me why it should be forbidden, "The lepers," he said, "are cursed of God, and ought to be buried away out of sight." These words sounded to me strange from the lips of one who would, probably, call the killing of an ant sinful, and the killing of a cow the greatest of crimes. Yet so it is, that Hinduism "strains out the gnat and swallows the camel."

Moral leprosy of the worst type abounds today, both among our own so-called Christian fellow-countrymen, and also amongst the Hindus and Mohammedans. Yet, whited sepulchres as they are, the people think themselves to be very righteous and holy, when inwardly they are full of rottenness and corruption. In the religion of this country morality is of little concern. Hence it is that the heart-religion of Jesus Christ is hated and despised, and His precious blood is trampled under foot. Would that the leprosy of sin were realized by the people as the leprosy of body is by those of whom I have been writing! It is our privilege to tell of a fountain opened for sin and for uncleanness; yet we have often to cry, with bitterness of soul, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

—*From "The Sword and Trowel."*

A WOMANLY APPEAL FOR JUSTICE TO A WOMAN.

We give below the text of the able Memorial to the Viceroy in Council from the Calcutta Branch of the World's Women's Christian Temperance Union, to which we referred last week. The careful reader will arise from its perusal afresh impressed with the awfulness of the official outrage that has been inflicted upon a defenceless girl, and the untenableness of the position which the Viceroy and his Council have hitherto taken up in relation thereto.

The Memorial of the Calcutta Branch of the World's Women's Christian Temperance Union,

Respectfully Sheweth,

I. That your Memorialists have learned with pain and disappointment,

(1.) That the High Court of Calcutta, though declaring the action of the Patna Magistrate, in removing the young woman Luchmin from Miss Abraham's residence, to be illegal, have refused to restore to the young woman the liberty of which the Magistrate unlawfully deprived her; and

(2.) That the Government of India have refrained from interposing in this grave miscarriage of justice, and have also, in a despatch to the Secretary of State for India, dated Simla 18th May, 1889, pronounced the fault committed by the Magistrate, to be "an erroneous interpretation of law to which very slight blame attaches:"—and your Memorialists crave leave to point out why they have been forced to think the Magistrate's fault highly blameworthy, and the condonation of it by the Government a public misfortune.

II. That Section 551 of the Criminal Procedure Code, under which the Magistrate's proceedings were taken, reads as follows:—"Upon complaint made to a Presidency Magistrate or District Magistrate on oath of the abduction or unlawful detention of a woman, or of a female child under the age of fourteen years, or for any unlawful purpose, he may make an order for the immediate restoration of such woman to her liberty, or of such female child to her husband, parent or guardian, or other person having lawful charge of such child, and may compel compliance with such order, using such force as may be necessary." The fact that this provision relates to females alone, and aims at their immediate rescue, ought, your Memorialists maintain, to have shown any Magistrate of intelligence and experience that the rescue contemplated by the Section could not be enforced against a friendly shelter extending over a number of days.

Your Memorialists humbly but earnestly contend that the mistake of the Magistrate was a serious one; and that any good effect which might have resulted from the formal condemnation of it by the High Court, as illegal, must be counteracted by the public announcement that the Government of India consider it slight and not deserving of much blame.

III. That the following is a brief summary of the facts under which the law was misapplied in this case:—

A young widow, arrived at puberty, and anxious to escape from a man of questionable character and doubtful relation to herself, to whom she had been sold by her mother, sought an asylum with a Christian lady in Patna, who, having first consulted the Police as to whether she could lawfully receive the fugitive, and been told that she could, received her and sheltered her for several days, before the man, from whom she had fled, first tried to prosecute the lady for kidnapping, but, having failed because of the manifest absurdity of the attempt, next proceeded against her under Section 551 of the Criminal Procedure Code, a Section of summary jurisdiction enacted to enable the Magistrate to save females in imminent peril of their virtue. The Magistrate not only entertained the charge and took the young woman from the shelter to

which she had been welcomed, but in which she had never been detained, and forcibly made her over, in spite of her protests and entreaties, to the mother who had once before sold her (and now again at once made her over) to the man from whom she had fled, but he also *declined to delay passing his final order, though asked to do so in order to admit of a reference to a higher tribunal.* The appeal eventually made to the High Court proved that the magistrate was wrong in his reading of the law. His unwise haste in passing orders, and suddenly altering a state of things which had existed for some days without doing any harm, greatly aggravated the position of the young woman and indefinitely increased the difficulty of doing right between her and the man who claimed her.

IV. That the true nature of the persecution of the young woman is revealed in the contrast between the long delayed effort of the man to seek redress for his grievance and the inconsiderate hurry with which the magistrate plunged the young woman into misery. Even though the man had been her husband, the circumstances attending the case of *Dadaji Bhikaji *vs* Rakhmabai, regarding which the Government of India in their circular letter of June, 1887, observed that the practice of compelling cohabitation and that of subjecting a reluctant wife to imprisonment, "*are alike repugnant to modern ideas*," might have reminded any magistrate of experience and judgment on which side the sympathies of a British Judge might be expected to lean in such a case. Considering that the relationship of husband asserted by the man was warmly repudiated by the young woman, your memorialists feel that they do no injustice in deploring the absence from these proceedings of the moral intelligence and sympathy with suffering, and anxiety to keep from doing possible harm, which it is not extravagant to look for in the superior magistracy.

V. That since *there was no criminal intent whatever in the shelter given to the young woman in the Mission*, and the first necessary element of any criminal offence was thus wholly wanting, your memorialists submit that the alternative of referring the complaint to the Civil Court for a restitution of conjugal rights or for any other civil remedy which he could rightly claim, might have occurred to any magistrate under the influence of the best traditions of the Bench, and careful of the best interests of society, for even if the young woman should eventually be found willing to remain with the man, to whose society she has declared she would prefer a prison, her willingness, it she be not his lawful wife, will amount to no exculpation of the magistrate, but rather to her degradation, to which his unwise precipitancy will in that case have contributed. Your memorialists respectfully emphasize this consideration as an important and most obvious one which ought to have suggested extreme caution to any judicious magistrate.

VI. That in the course of the trial in the Calcutta High Court, the Court ruled that evidence had not been legally taken in the Magistrate's Court, and therefore would not be gone into in the High Court. Counsel pleading for the young woman was thus debarred from arguing against the evidence taken. The published judgment of the Court nevertheless mainly relied on this very evidence, and the Government of India has approved the finding of the Court and accepted their decision. Your Memorialists earnestly solicit a careful enquiry into the whole of these procedings which they humbly characterize as a miscarriage of justice involving a dangerous precedent. The need for further enquiry will be evident from the circumstance that important information bearing on material points, though embodied in affidavits previously made, from some mismanagement was not brought upon the record. This may have been the fault of the law agents enployed, but your Memorialists plead that the existence of such information must have been known to any Magistrate conducting such an enquiry properly, and ought to have proved a sufficient hint for any Magistrate bent on getting to the bottom of the painful scene enacting before him. It cannot be forgotten that chains have been rivetted on a young woman on the strength of evidence which is legally invalid, as being taken without jurisdiction; and your Memorialists cannot be far wrong in saying that, since the Magistrate was at pains to do what the High Court have declared to be wrong, it is a great pity that he did not obtain available evidence which refuted all that he superfluously recorded.

Your Memorialists submit that a District Magistrate is not merely a lawyer interested only in the technical aspects of a trial, or even a civil judge shut up to the issues contested between rival private interest, but a responsible executive as well as judicial public official, charged with the welfare of his whole district and bound by moral, as well as legal obligations, to endeavour by all lawful means within his reach to secure justice and protection for all.

VII. That in a letter published in the Allahabad *Pioneer*, on the 17th April, a month before the date of the Government despatch, the Rev. H. M. Hackett, Honorary Secretary to the Indian Female Normal School Society, and missionary of the Church Missionary Society, wrote as follows :—"It is a case of evidence in the lower Court; and had the Hon'ble Justice Mitter heard that evidence I am convinced that he would have been far from satisfied. There is one important point to which I desire to call special attention. The Court says: '*It is not even alleged that the mother has led or is leading an immoral life.*' *But that is exactly what we have been urging from the beginning.* We had the affidavits of Sundari and the Christian teacher that the mother was living in sin with her brother-in-law, but this evidence was not accepted in the lower Court, and therefore could not be heard in the higher Court. *I have reason to know that Mr. Quinn did not mean to go into the question of the moral character of the mother.*" Considering that the young woman was made over to the mother on the avowed ground that nothing was alleged against her moral character, the relevance and importance of the evidence referred to by Mr. Hackett cannot be gainsaid. By whatever defect of procedure, or fault of the law agent, or remissness of magistrate, this evidence was not brought on the record, when any evidence was recorded at all. Your Memorialists feel very strongly that the Magistrate of the District (who must have been aware that Miss Abraham had enquired of the Police authorities whether she could lawfully harbour Luchmin, and was told that she could; as well as that criminal proceedings for kidnapping had broken down for this among other reasons) cannot be absolved from grave dereliction of duty in omitting to make himself judicially acquainted with all that there was to be learned about the case from persons before him or easily accessible, if he thought it right to record any evidence at all. It is true, that, if he had done so, he would have been debarred from dealing with the case under Section 551. But this is just what the High Court have declared that he was; and the fact would not have prevented his dealing with it more appropriately.

VIII. That your Memorialists are confident that, in appealing to a great Government on behalf of a helpless young woman, who has been consigned to virtual slavery by one of their responsible officials, they can depend on your Excellency's giving a Statesman-like consideration to the whole Case, and taking Statesman-like action upon it, in some freedom from the narrow technicalities which bound the view of law agents employed on either side. Your Memorialists have no desire to under-estimate forms of law, but they maintain that forms of law are valuable chiefly as guarantees of personal liberty; and that where, as in this case, the law has clearly been disregarded, it would be better for the law itself, and for the country, if it had been strained in the interests of humanity and female honour, than set aside, however unintentionally, for the gratification of a man of questionable character, bent on the possession of the person of a reluctant young woman. Your Memorialists feel sure that if the Government had been fully informed, as they ought to have been, of all the circumstances attending the flight of Luchmin from, and her compulsory return to her pretended husband, their action would have been different from what it has been.

IX. That your Memorialists accordingly pray that the Government may in the exercise of their supreme authority immediately institute a searching enquiry into the true character of the young woman's relations with the man from whom she fled, both before and since the trial, and into all the circumstances preceding and attending the trial at Patna: and that, if the inquiry proves the statements of your memorialists well-founded, your Excellency may be pleased to bring about an early restoration of the young woman to freedom; either by ordering her release from the wrongful restraint to which she was consigned by the Magistrate; or by ordering a more satisfactory judicial or executive investigation into her condition than that made by the Magistrate; or by introducing a new law to protect the young woman, and others who are or may hereafter be in her unhappy position, if the Government and the Courts are otherwise powerless to help her; or by such other measures as may to your Excellency in Council seem right and necessary.

And your Memorialists as in duty bound shall ever pray.

MARY E. LESLIE, *President.*
KATE A. BLAIR, *Secretary.*

14, Convent Road, Entally, Calcutta.
31st August, 1889.

* Indian Law Reports 9 and 10 Bombay 529 and 301.

GOD AND LUTHER.

Luther did not simply speak, he thundered at kings and princes who were in rebellion against God. When Henry viii of England sent him a threatening letter, he replied, "Is there a king that fancies he can make me retract my faith? He dreams a dream. So long as one drop of blood remains in me, I shall say NO! Emperors, kings, the devil, the whole universe, could not frighten me, once it is a question of faith. . . . If my doctrine had no enemies but the King of England, Duke George, the pope, and their fellow-workers, all these soap-bubbles, . . . a little prayer would long ago have given them their *quietus*. Where are Pilate, Herod, Caiaphas, now? Where are Nero, Domitian, Maximilian? Where are Arius, Pelagius, Manes?—Where are they? . . . There, where, by and bye, all our scribes and all our tyrants will be. But Christ? Christ is ever the same."

OUR DAILY BREAD.

One of Luthers earliest works was his "Exposition of the Lord's Prayer." Speaking of the passage "Give us this day our daily bread," he says, "Why do we say 'Our bread'? Because we pray, not for the ordinary bread which pagans eat, and which God gives to all men, but for *our* bread—bread to us, children of the heavenly Father. And what then, is this bread of God?—It is Jesus Christ our Lord: 'I am the living bread which came down from heaven, and give life to the world.'"

BOILED SERMONS.

Mr. Spurgeon thinks that many sermons are "prepared" until the juice is crushed out of them, and zeal could not remain in such dry husks. You will never get a crop, he says, if you plant *boiled* potatoes, and you can boil a sermon to a turn, so that no life remaineth in it. I like, in a discourse, to hear the wild-bird notes of true nature and pure grace; these have a charm unknown to the artificial and elaborate address."

BELIEF UNTO RIGHTEOUSNESS AND CONFESSION UNTO SALVATION.

"If thou shalt CONFESS with thy mouth the Lord Jesus, (R. V. Greek, "Jesus as Lord," *kurion*, "owner or possessor"), and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. FOR WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS; AND WITH THE MOUTH CONFESSION IS MADE UNTO SALVATION." (Rom. x. 9-10).

"And they overcame him, (the devil) by the blood of the Lamb, AND BY THE WORD OF THEIR TESTIMONY; and they loved not their lives unto the death." (Rev. xii. 11.)

The whole of the universe, spiritual as well as natural, is governed by the Almighty God on the lines of fixed unchangeable laws. "The Word of God liveth and ABIDETH for ever" (1st Pet. i. 23.) "For I am the Lord, I CHANGE NOT." (Mal. iii. 6.)

One of these fixed, unchangeable spiritual laws is the necessity of the New Birth. Jesus says, "Verily, verily, I say unto thee, Except a man be born of water (the Word of God) and the Spirit, he CANNOT enter into the kingdom of God." (John iii. 5.)

Another of these fixed, unchangeable laws is that of open confession of the faithfulness of God in fulfilling His promises. A soul "believes unto righteousness," believes that Christ can and will save, that Christ *does* save, but shrinks from the cross of confession. Such a one is described by Christ as follows, "He that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." "When the sun was up, they were scorched; and because they had no root, they withered away." (Matt: xiii. 20, 21, 6.)

"For this purpose the Son of God was manifested, that He might destroy the works of the devil," (1st John iii. 8.) In order that Christ may destroy the works of the devil in us there are three things absolutely necessary. "They over came him (the devil) (1st) by the blood of the Lamb (2nd) and by the word of their testimony; (3rd) and they loved not their lives unto the death." (Rev. xii. 11.) Notice God's order in these things. First, the cleansing Blood, next personal witnessing to the fact; and last, continued and entire consecration to God. It will not do to reverse this order. No one is entirely consecrated to God until they humble themselves to confess openly and unreservedly that the blood of Christ does cleanse them personally. Such confession is the most crushing blow to spiritual pride, (the chief weapon of Satan that exists).

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
AND POUR CONTEMPT ON ALL MY PRIDE.

But some who refuse to bow to Christ's yoke in confession will say as an excuse, "I know those who are confessing to this personal cleansing, who do not seem by their lives to have received it, therefore I will not confess it."

This is a similar excuse to that of infidels for not accepting Christ, and will not be received at the judgment-bar of God. No amount of right living will satisfy those who make this excuse. The burning, shining holiness of the life of Jesus, did not prevent Him from being called inconsistent, a friend of sinners, a gluttonous man and a winebibber. The proper course for those who are making this excuse is to take the beam out of their own eye first, accept the actual personal cleansing of the blood of Christ, and confess it before all men. Then they will see clearly whether there is a mote in their brother's eye or not. Possibly they will find, as hundreds have done before them that their previous judgment of their brother was, like that of the Pharisees' criticisms of Christ, neither founded on the Word of God nor inspired by His Spirit. Should, however, this not be the case they will go lovingly to him in the spirit of Gal. vi. 1* and will win their brother.

M. G.

PREACHING AND PRACTICE.

Ungodly men, however they may excuse their own evil ways, expect reality on the part of Christian teachers and preachers, and are sharp to discern any discrepancy between precept and practice. A worldly man was asked by a Christian:—"Where do you go on Sunday? I suppose you attend Church?" "No," he said, "I never go and hear that gentleman." "Why not?" "Well," he said, "you know he is very much taken up with card-playing." "Yes, but you play cards yourself." "Yes, I play cards; but I would not trust my soul with a man who does it. I want a better man than myself to be my spiritual guide."—*The Reaper.*

CULTIVATE THE MARTYR SPIRIT!

It is axiomatic that the blood of the martyrs is the seed of the church. It is no less true that the spirit of the martyr is the seed of the church. This is a truth, lying not so near the surface, but of more value. It is the martyr spirit which sanctifies and vitalizes the martyr blood. The occasion to shed martyr blood is rare, the occasion to exhibit the martyr spirit never fails. Martyr blood is the seed which can only be sown in perilous and persecuting times. The martyr spirit is the seed which can be sown in peaceful or perilous times, and bears a rich harvest for all times.

AN ANCIENT PRAYER.

Dr. Talmage says he could not understand the doleful strain of a certain brother's prayer till he found out that he composed it on a fast day during the yellow fever in 1821, and had been using it ever since. "There are laymen who do not like to hear a sermon preached the second time, who yet give their pastors the same prayer every week at the devotional meeting with occasional slices of it between meals."

ARITHMETIC FOR BOYS.

The boy that by *addition* grows,
And suffers no *subtraction*;
Who *multiplies* the thing he knows,
And carries every *fraction*;
Who well *divides* his precious time,
The due *proportion* giving,
To sure success aloft will climb,
Interest compound receiving.

—*Christian Leader.*

* "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Correspondence.

OBSTACLES TO MISSIONARY RECRUITING IN INDIA.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—We have in these days much cause to praise our dear Lord for the increasing number of young people, male and female, who offer themselves to Jesus for His work in the Gospel. The watchful eye of the believer observes signs that the prophecy is being fulfilled, which says, "Your sons and your daughters shall prophesy," or declare the truth. But there are obstacles in the way of those who desire to offer themselves to which I would draw attention. There is a rule of the London Missionary Society not to receive any young person as a worker in connection with them unless the Directors in England have seen that person with their own eyes, and conversed with that person by their own ears and tongues. This they enforce and apply as a hard and fast rule, without exception even for special cases. Now by this rule they unrelentingly hold the door closed against all in countries to which the eyes of the Directors L. M. S. cannot reach, and words are not needed to show what great discouragement is thus caused to every one who in such countries desires to work in that connection.

And beyond this, that rule implies that the Directors L. M. S. treat their agents, whether Missionaries or others in foreign countries, as not to be relied on in judging, on their behalf, of candidates for Gospel work.

This state of things is wrong, it is not according to the mind and spirit of Christ, and as the Directors L. M. S. do refuse to relax the above rule there is a pressing urgency for open, yet carefully and prayerfully observed ways, of,—not hindering,—but helping young persons to enter into our Lord's work. The calls for workers are numerous and strong; here in India there may be many whether Natives of this country, or Eurasians, or children of parents of other countries, who are truly led by the Holy Spirit, and longing for guidance and help to enter fully into work for Jesus.

The Salvation Army act in the right way and succeed in gathering many as good officers but there are others who are not prepared to join them, yet still are ready to work for Jesus without regard to fixed salaries, or to the peculiar rules of any denomination. These Matt. X. women and men, are the ones wanted, and loving guidance and encouragement require to be more available for such.

I lay it before our Lord in prayer; I appeal to you, knowing your heart, and the power of your influence; and through you I invite all who love our Lord Jesus Christ to act for the object herein sketched out.

Yours in Christ for the salvation of India,

JOHN COX.

Oliver's, Nagercoil.

The second letter from Mr. Ram Chandra Bose, of Lucknow, on missionary work, will appear next week.

A PATRIARCHAL SUBSCRIBER.

Our readers, says the *Banner of Asia*, are not confined to one continent. One of the latest orders (for two copies monthly) is from a veteran in the United States, who says that he is 87 years of age, almost blind, and that for the past ten years he has been helping widows and orphans by making cheap furniture, etc. Here is illustrated what the Psalmist says of the righteous, "They shall bring forth fruit in old age."

Poisoned water is not purified by travelling through miles of pipes, and Romish and other superstitions have no claim upon us by reason of their age.

Richard Baxter said a faithful preacher would make the people quarrel either with him or with their sins.

"Not he who does many works is justified before God, but he who without works, believes much in Jesus Christ."—*Luther.*

A GOOD TESTIMONY.

A testimony meeting held at Yung-K'ang, Cheh-Kiang, China, is reported in *China's Millions*, when a convert gave the following bright testimony:—

"Two years have passed since I first heard this Gospel; then I was as others, worshipping things of wood and clay, without knowing any better, and I was miserable. I was never well, and never happy. When I heard this Gospel I scarcely knew whether it was true or false, but the more I heard and the more I understood, the more I felt that this was *the* true doctrine, and I believed it, and since then I have been happy—very, very happy—and I am getting happier as I know more. But when I came out on the Lord's side I had to suffer much persecution, as I was the only one in our family who cared for the Jesus' religion. At home they called me 'a foreigner,' and despised me as if I were one. But the Lord spoke to one heart, and a younger brother took his stand for Jesus; shortly after my son also yielded, and came over to me saying he wanted to be a Jesus' disciple; then some short time after this my old mother— who so opposed me at one time —said she also was going to be a disciple of Jesus. So our family was being changed. Then my son's wife gave up her idols and took a brave stand for Jesus," and then, and he pointed across the table, "Look at Si-kin (his second brother), he last year was cursing and persecuting me because I had left my old ways and was a follower of Jesus, but this year the Lord has laid hold of him too, and to-night he is sitting here with me as happy as I, because he is a disciple of Jesus, so I must say that the Lord has been good to me."

A KNOWING ELEPHANT.

A car containing several elephants was run alongside a locomotive. One of the elephants put his trunk through a crevice in the car, reached over to the tender of the locomotive, lifted the lid of the water-tank, and helped himself. The other six elephants did the same, and in a short time the tank was dry. The train-hands did not see the performance, and only when the engineer tried to start his engine did he find that the water was gone.

Particulars of the Salvation Army's efforts to relieve the distress in London caused by the great strike having reached Australia through the ordinary news channels, Commissioner Howard, the head of the Salvation Army in the Southern island Continent, immediately telegraphed to the London head-quarters authorizing the expenditure of two hundred pounds on behalf of the forces in Australia.

PASSENGERS ARRIVED.

Per. P. and O. Str. *Oriental*, Sept. 22nd:

From London—Mr and Mrs H Hentlemax Mr Edwards and son Mr Barwell Mr Bateson Mr Heggie Miss Harper Mr Shorrock Mr R Aitken Mr G R Martin Mrs Hogarths Rev and Mrs H Rowntree Mr and Mrs Drakeford and two infants Major-Genl and Mrs Lane Mr H N Jones Mr J Debbin Mr E H Douglass Mr Ferguson Miss Annesley Mr Stenhouse Mr T R Browne Lieut Donnelly Dr D Christie Mr Nivison Miss Adams Mr Nightingale Mr Mackenzie Mr Baxter Miss Vickers Miss and two Masters Thompson Mr R C Scott Mr Steen Mr McLard Mr Yorke Mr and Mrs Martin Mr Arthur Mr Barber Mr and Mrs Mecklenberg and five children Mr Moorhouse Dr Geddes Mr and Mrs Powell and child Mr Waller and Mr Barnes.

From Brindisi—Mr S Wahren Major Impey Mr Reuss Surg-Major and Mrs Martin Capt Renton Mr Murcott Mr Murray Mr and Mrs J Robertson Col and Mrs Grierson Surg J Cadell Mr Davidson Lieut Copeland Lieut Gordon Mr and Mrs B Ellis and 4 children Dr McLaughlin Mr H M Jones Col Galloway Mr E G Elger Mr Mehta Dr Hoey Maj W Hill Mr Dods Mr and Mrs J W Eaton Col Thornton Mr Churchward Mr Yessmers Mr Helan Mr Galt Mr A B Napier Dr J Smyth and Dr O'Donnell.

From Aden—Mr Dunn.

PASSENGERS SAILED.

Per P. and O. Str. *Siam*, Sept. 27th:

For London—Miss C Brooks Mr and Mrs Van Engen and infant Mrs Creighton Mr R Watson and Mr Donovan.

For Brindisi—Mr James Henderson Lieut J R Harvey Mr C Galton Mr Eaglesome and Capt A Court.

For Marseilles.—Capt R G Jones Mr H D Dickie Mr S J Sarjant Capt Westmoreland Mr W K Eddis Mr and Mrs E Gibson Mrs Roloffs and infant and Mrs Beauclerk.

Domestic Occurrences.

BIRTHS.

FRITCHLEY—at 7-50 a. m. on Tuesday 24th September 1889, at Bombay, the wife of Christopher P. Fritchley of a daughter.—Psalm IV. 7.

POTTINKER.—at 2 p.m., on Monday, the 23rd inst., the wife of S. Pottinker, of Grant Road, Bombay, of a daughter.

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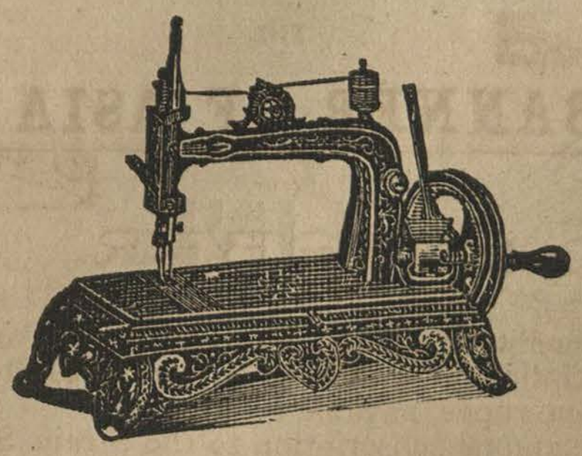

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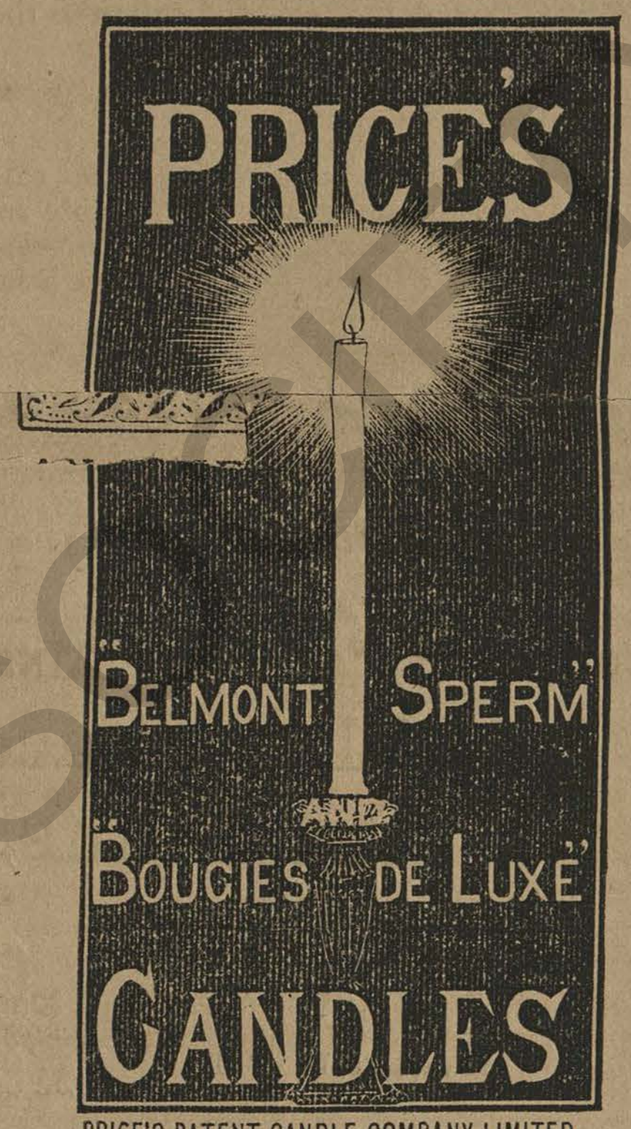

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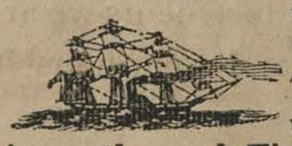

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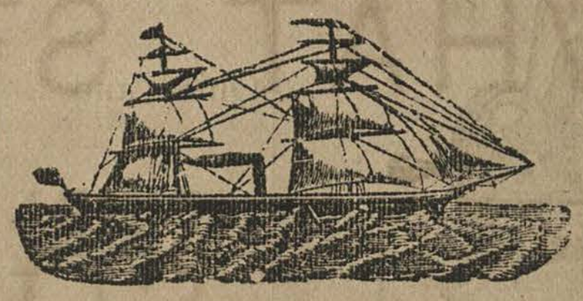
ANCHOR  LINE.

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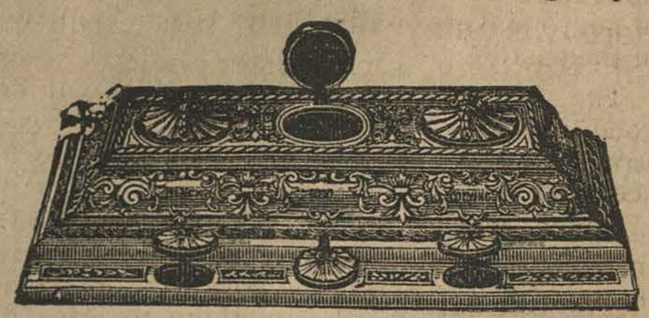

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Printed and Published by Alfred Stace Dyer, at the Anglo-Vernacular Press and "Bombay Guardian" Printing Works, foot of Grant Road Bridge, Bombay.